

bor troubles are very distressing and aggravating just now. Several have already been killed in the riots that have taken place over the labor troubles. Almost every day there are riots in some part of the city. Pray for our work here. Am too busy to write many things I should wish to write. The many friends of Sister Alma Moomaw will be glad to know that as soon as her school closes, which will be next week, she will engage wholly in the missionary work in the city, under the Brethren Missionary Board. We need her assistance very much in the mission as I will have to be away, and we are glad that we can have her services. Brethren, pray for us.

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#### Ecumenical Echoes

I am at present in New York attending the Ecumenical Missionary Convention.

It is scarcely necessary for me to say that it is a great convention. In point of numbers it is as great as the largest audience chamber in this great city, except one. Its representation is as wide as the world, both as to countries and Trinitarian Protestant religions. The subjects for discussion embrace the history of the world from its creation to the present time, and anticipate the future until the day of the Lord's coming again, and its highest aims are to prepare the present and future generations of the whole world for an eternal blessedness with God thru the merits of an Incarnate Christ.

And then the men who address the audiences are great. Some for their scholarship and historical research. Some for their grasp of international forces that are at work at this time for the evolution of a higher civilization, and some for experience, and enthusiasm for their respective fields of labor.

Tuesday evening, April 24th, was the first session that it was my privilege to attend. The first topic discussed was "The Bible, Its Translation and Distribution," by Canon Edmonds, of the church of England, and a member of the great British Bible Society. He very briefly traced the history and authenticity of the New Testament from the second century. Its contents, or its truths, of course, date from the days of its Author, the Lord Jesus Christ. He is somewhat awkward and stiff, as high churchmen generally are, but he was familiar with his subject and as a result his address was intensely interesting. As I sat listening to him I was impressed with the importance of high scholarship as never before, and wished that the whole Brethren church could be sitting at his feet for a while; what an impetus it would give to our struggling college. He traced the various translations, and some of the different interpretations of the great Book, and incidentally touched on the suffering and death it entailed upon those who from time to time declared its vital truth thru the dark ages. Oh, how we ought to appreciate the Book that has come down to us at the expense of inexpressible suffering and streams

of human blood; and yet, as one of the speakers said, it is not the Book we want to worship but the Author, who gave his own life for its production.

The second topic was "India," presented by Jacob Chamberlain, a missionary of the Reformed church in that country for forty years. He surveyed the difficulties of his field, such as the hardened lines of caste and multiplicity of languages and dialects, together with the false religions that have always prevailed there. But he is hopeful and enthusiastic, and says that if the churches of Christian lands will send them men enough, consecrated to God, they will take India for God in an unexpectedly short time. He says Hindooism is crumbling before the aggressions of western ideas, that even broad-minded Hindoos themselves are advocating the adoption of the Sermon on the Mount as their moral code, of course precluding the divinity of him who gave it. But he believes that by and by they will see that it is not the morality but the Divinity of the Bible that gives it its potency in western civilization; not the natural but the supernatural forces it reveals that are the secrets of its superior achievements over every other religion in the world's history. He says the inevitable signs of the disintegration of their old religions and the marvelous aggressions of the new made self-preservation, the highest incentive for the study of cause and effect.

Under all these conditions the greatest hindering cause Mr. Chamberlain believes is the lack of men to live and teach Christ in that land. He says intelligent Hindoos tell him that we simply aggravate and do not remedy the situation that we send them a few teachers just enough to disturb them in their old beliefs, and not enough to convert them to the new.

This throws the responsibility all back on us to whom the oracles of God have been revealed, and vitalized by the supernatural power of the Holy Spirit. What will we do about it brethren?

The third topic was being presented by William Ashmore of the American Baptist Missionary Union; an able and eloquent man with a wide comprehension of the past, present and future of that great empire. He says the accumulations of three thousand years of sin have become as solid, and as black as the stratas of coal under the earth, so much so that educated Chinamen even themselves admit that there is no power left within themselves to reform themselves. At present, western enterprise, commerce, education and religion are making rapid aggressions and these are not discouraged by the better element of the empire. The wealthier classes attend schools with Christian teachers; many of them of course not seekers after divine truth but after knowledge and culture. But as supernatural light is the secret of genius, and enterprise, and result and power, the wide-awake Chinaman will probe our system to its source, and when he finds that the word of God is not only the power of God unto salvation, but that it is also the

power that elevates the world, he will accept Christianity as a theory, and powerful system, even if he does not accept it as the religion of his heart. This is all that the majority of Christian lands accept now, so it is altogether a possibility that Chinamen will do the same some day.

Mr. Ashmore thinks that the present political conditions of China are simply the death-throes of the old empire and signs of the birth of the new. He believes that the future China will be a homogeneous compact empire, instead of the cut-up fragmentary China that many anticipate her to become. He bases this belief upon the natural concrete homogeneity of the people, solidified by the pride of a hundred generations of a beloved ancestry. He thinks Russia may build railroads, England steamships, and America bridges, but that when China feels the power that will be developed among her people thru those very foreign innovations, she will add patriotism to her veneration of ancestors, assert her power and assume control of the improvements that others are making for them now. Mr. Ashmore does of course not expect all this to be accomplished by merely human power, but he regards it as the plan of God which is being worked by the missionaries of the Cross in these later days.

His views are hopeful and to post-millennialists decidedly inspiring. If such a transformation can be wrought by the hands of men, surely every lover of mankind ought to consecrate his life and substance to the achievement of so desirable an object.

My personal views differ. A stream cannot rise higher than its source, and as the best civilization that Christianity has thus far produced is after all weak, corrupt and ungodly, it cannot lift other nations above itself. Its operations are limited within the scope of its best work under the most favorable circumstances, and as this comes so far short of the ideal revealed in the word of God concerning the kingdom of God and His Christ on earth, we must look for a power above and beyond the human. But while Christianity has utterly failed in regenerating whole nations from sin to righteousness, it has not failed to reach a few individuals wherever it has been presented in its primitive power, and this is all that the Master ever expected it would do in this dispensation. It is His plan that all shall hear the word and see the life it produces in such as receive it into their hearts, and the responsibility to carry the word to the ends of the earth is committed to every true child of God with great earnestness and assurance of power. But whether post-millennialists or pre-millennialist are right the responsibility remains the same. When will the church arise to her mission?

These echoes may be continued.

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The manly part is to do with might and main what you can do.—Emerson.